





JOURNAL

OF THE

FOURTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

OF THE

DIOCESE OF ILLINOIS,

HELD IN RUSHVILLE, ON THE 4th AND 5th JUNE, 1838

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RUSHVILLE, JUNE 4th, 1838.

MONDAY, Morning 8 o'clock.

THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF ILLINOIS, assembled according to adjournment this fourth day of June, 1838.

The religious solemnities, preparatory to the opening of the Convention, were duly celebrated on Sunday, the day previous; according to a resolution of the Convention of 1836, recommending the same.

Morning prayers were read by the Right Reverend Bishop.

Right Reverend Philander Chase, D. D. Bishop, presiding; the following clergymen, canonically resident in the Diocese, and entitled to seats in Convention, appeared and took their seats:—

Rev. JOHN BATCHELDER,  
Rev. JAMES DE PUI,  
Rev. EZEKEL G. GEAR,  
Rev. ISAAC W. HALLAM,  
Rev. CHARLES DRESSER,  
Rev. WILLIAM DOUGLASS,  
Rev. JOHN SELWOOD,  
Rev. JAMES YOUNG,  
Rev. BENJAMIN HUTCHINS,  
Rev. JOSEPH L. DARROW,  
Rev. SAMUEL CHASE.

The Rev. Mr. De Pui, Dr. Gillett and T. L. Bennet, were appointed a Committee on the testimonials of Lay-delegates.

The following persons were reported as having presented certificates of their election, duly authenticated, and took their seats accordingly:

SAMUEL H. TREAT, }  
THOMAS L. BENNET, } St. Paul's Church, Springfield.

J. W. C. Coffin, St. James' Church, Chicago.

Dr. B. GILLETT,

R. M'CLURE,

E. T. MILLER,

RICHARD RADLEY, St. John's and Christ Church, Upper and Lower Kickapoo.

OWEN LOVEJOY, St. Paul's Church, Alton.

SETH C. SHERMAN, }  
ERASTUS A. STRONG, } St. John's Church, Quincy.

DAVID KUIZEL, Christ Church, Rushville.

The same Committee, Rev. Mr. De Pui, Dr. B. Gillet and Thomas L. Bennett, reported favorably upon the organization of St. John's Church, and Christ Church, Upper and Lower Kickapoo.

The Bishop then delivered his address.

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### THE BISHOP'S ADDRESS.

Very dear Brethren:

In reviewing my Journal since we last met, I see little concerning my labors for the Church which would serve to adorn a public record. Were I to give it you as it stands, you would have cause to be displeased with its egotism, and to be tired with its length. A few extracts, therefore, must suffice, after a word or two of preliminary remark.

My travels have been over many extended prairies, intersected by streams without bridges, and sloughs as if without bottom; the country generally thinly inhabited; cabins few and far between; villages just filling up with inhabitants exhausted of their means, by removing to the FAR WEST, and struggling for a bare subsistence.

In gathering congregations, from persons thus circumstanced, and in opening to them the blessed prospects, which the Gospel offers where its ordinances are duly and faithfully administered; what but the most painful emotions, could they experience, when, to their anxious enquiries for Missionaries of our primitive church, I was compelled to tell them we had none to give. That so far from having traveling Evangelists, to aid the Bishop, in gathering together the scattered sheep of Christ into stated folds, even *he*, the only itinerant Episcopal Missionary on the vast field of the Illinois Diocese, would soon be obliged to remain at home, or give over his labors, for want of funds to bear his expenses.

I left my dwelling, in Peoria County, on the 13th June, 1837.

15th. Was at Vermilion River, where I appointed a Lay reader.

16th. Preached at Ottawa,—preached and performed divine service.

17th. At Mr. Lewis's, mouth of Kankakee River, baptized two children.

18th. Sunday, at Juliet, that most interesting village; preached and performed divine service morning and evening,—administered the Holy sacrament of the Lord's Supper; confirmed two persons and baptised two children. The faith and perseverance of these dear people, in their destitute condition, are beyond all praise.

19th. Preached and baptised three children at Mr. Griswold's four miles above Juliet.

20th. Rode to Salt Creek, some miles off the Chicago Road.

21st. Preached and performed service, and baptised one child in the neighborhood of Mr. Torode,

22d. Came to Chicago; and in this city on the 25th June, 1838 consecrated St. James' Church, preached twice, confirmed eleven, baptised one child and administered the sacrament of the Lord's Supper to thirty persons.

26th. Turned my course across the wild country toward the Mississippi River.



27th. Called at the cabin of a pious family, left some tracts and Prayer Books, Stopped at Aurora, the beginning of a very pleasant village, on the clear and swift waters of Fox River. Preached in the evening, to an attentive congregation, in a rude building. Here are people of a most friendly character, but as sheep without a shepherd. How much good a faithful minister of the Lord Jesus might do here.

28th. Rode to Johnson's—prayers and a lecture in the family.

29th. Went to Mr. Tripp's—same duty.

30th, June. Arrived at Mr. Talmage's, near Dixon's Ferry. Of this neighborhood, I have reason to entertain a high opinion. The people treated me with much kindness, and seemed interested in the Redeemer's cause.

2d July. Sunday, preached and performed divine service in an upper room in Mr. Bowen's store-house. The congregation, though the weather was very inclement, was considerable as to numbers and devout in their deportment. Some respectable young men, living down the Rock River, were present, and joined in the service. Their influence, joined with that of some worthy inhabitants of the place, seemed to assume a permanent footing, could a Missionary of our church be fixed here.

3d. Went up Rock River to Grand de Tour, a very flourishing village, seven miles distant from Dixon's Ferry. There I preached in the evening. In this place, and vicinity, there are a number of Episcopalians anxiously desirous of a Clergyman. Connect this place with Dixon's Ferry and I know of few places more promising, as a Missionary Station.

4th. I returned to Dixon's Ferry. The scenery on both sides of the River is beautiful. On entering the village I saw no rioting and drunkenness. All the young men were on the side of temperance, and, as I understood, had met together to prepare themselves by the study of the Prayer Book for the expected service. When the worship began they all joined in audible and devout response of prayer and praise. Would that some of our own church people, who are in the custom of sitting while they should, in obedience to the Rubrics, be on their knees, in confession of their sins to God, the maker of all things and the Judge of all men,—could have seen their exemplification of the beauties of our incomparable liturgy. And here I cannot refrain from remarking, that I have met with more discouragement, in pressing the use of our Prayer Book on the congregation in general, from the disrespect of our own people to their own rules, than from most other sources. Many persons professing to be Episcopalians do not kneel in time of confession and prayer; and this directly in the face of the rubric. Others see this. How keen is the retort. "Reform your own people before you can expect to persuade us to join you—your rules are scriptural and good—but they are a dead letter, or they would, ere this, have had a pious influence on those that own them to be rules of their conduct." These observations do not depict an imaginary case; it meets me frequently, and I leave you to consider the shame it brings on our profession and the wounds it inflicts on the feelings of your Bishop. If you say, you have not constructed your place of worship so as to admit of kneeling; I reply more is the pity,

Immediately provide for this pious exigence, and thus honor God with your substance, and with your bodies; this will evidence that you worship him in spirit and truth. But to return to my narrative. The sermon was addressed to the young men; after which I crossed the River, and stopped that night, at the house of Mr. Fellow's Gap grove, a little aside from the main road leading to Galena.

5th July. Was a day of much trouble and danger to me, alone as I was in the wide prairies. It rained at intervals with violence. The streams and sloughs were soon filled to overflowing. Through Divine Mercy I got on to Harris' Inn before the main streams were quite impassable, which after was the case—one sheet of water covering the lowlands behind me. I was thus prevented from fulfilling an appointment, previously sent on twelve miles ahead, to preach this evening.

6th July. I learned at Moffits', as I came along, that the congregation had been large. Found shelter this night, at a tavern fifteen miles from Galena.

7th. Gave a Prayer Book and tracts to a young man from England, engaged as a laborer in the mining district, who appeared most grateful for the present, being destitute ever since his arrival in this Diocese of any means of religion. About noon of this day, came in sight of the romantic site for the City of Galena; a name appropriate for the mineral wealth of our far western country. I was received most affectionately by the Rev. Mr. Gear and his parisheners, particularly by his worthy brother. The former had been sick, though now convalescent. This circumstance had prevented the congregation from being benefited by the Episcopal visitation in the preparation of candidates for confirmation, as was reasonably expected. My services were as follows: In the evening, after my arrival, read prayers and preached.

8th. Did the same duty.

9th. Sunday,—Preached. The Rev. A. Clark, of Philadelphia, read prayers in the morning. The Rev. Mr. Gear, I was most happy to find, well enough to baptise an adult; myself baptised his, Mr. G's, infant child; administered the rite of confirmation to six persons and the Holy Communion to thirty, ten of whom were from other denominations of christian people. In the afternoon read prayers, and the Rev. Mr. A. Clark preached an excellent sermon.

10th. Went to Savannah, a flourishing village on the Mississippi River, thirty miles below Galena. Here I found two worthy communicants. The one sick and dying.

11th. To them I administered the Supper of the Lord, and preached to a respectable congregation in the evening. The people here are entirely destitute of religious ordinances.

12th. Rode twelve miles down the River. In crossing a creek, found it unexpectedly swollen, by the back water from the Mississippi. My horses and wagon were swimming before I could stop and turn back. I was literally overwhelmed, as I sat in my seat, every thing aboard was wet, and many hours were necessary to dry my apparel and papers. In doing which I had no assistance from any one, while yet fifteen miles to the next cabin—but one room—full of people—passed the night in my wagon and fought the musquetoos.

13th. Came to that most pleasantly situated, and rising village, Stephenson,—was received most kindly by good Mr. Bracket.

14th. Visited a sick man, and in the evening preached in the School-House.

15th. Again visited the sick, and at three o'clock crossed the River Mississippi and preached in the village of Devenport, which is in the Wisconsin Territory—returned to Stephenson.

16th. Sunday, nine o'clock, administered the Holy communion to the sick Mr. S. Philips, a pious Episcopalian, his wife and Mr. Bracket received with him. At ten attended and addressed the Sunday School, taught by Mr. Bracket, whom I appointed a lay reader in Stephenson and vicinity. A parish was commenced,—preached and performed public service. At three p. m. crossed the River Mississippi a second time, and preached in the Wisconsin Territory,—same night returned to Stephenson. Found a letter of invitation to preach in Rockingham in the W. T.

17th. Crossed over, the third time, the river, justly called the "Father of Waters,"—rode down its banks to R., that rapidly growing place, to which I had been so kindly invited, where I preached in the afternoon.

In reflecting on these three villages, Stephenson, Devenport and Rockingham, my mind is deeply impressed with their great importance and peculiar advantages. And why may not Religion be among the blessings which they enjoy? When men, for worldly interest, flock together, as they do in these places, should not true christians go with them to promote their eternal welfare? Let pass a few years, and all the busy, bustling *first settlers* of these beautiful places will be their grave. And what will be the character and destiny of those who occupy their places, if nothing more be done, than now appears, to form their manners and hearts anew? O, let all true philanthropists remember that the *Christian Religion*, the fountain of all hope for a happy immortality, is not, like the corruption of our nature, *hereditary*. It must be commenced anew on every heart. The links of the moral chain, that connects it from father to child, must not be suffered to rust, or be broken for even one generation. On the contrary, they must be preserved by constant care and be kept bright, by unwearied exercise; or all will be lost, and our whole country will relapse into pagan error. May God, of his infinite mercy, keep all true Christians, the salt of the earth, alive to the savor of this saving truth; otherwise, if the salt hath lost its savor, wherewith shall it be salted.

18th, July. I was conveyed across the Mississippi, and up the mouth of Rock River, by the exertions and kind assistance of Dr. Barrow and other gentlemen of Rockingham. The same friends also attended me for some distance, on land, till put on a "trail" leading to my home, thence bearing south east, distant sixty miles.

Here the notes, of my written journal, end. My sufferings in getting to my dwelling in Peoria county, especially in the upsetting my carriage on the prairies, alone—the nearest house being six miles from the place of accident—my person wounded—my mind deeply distressed with the apprehension of perishing—all these circumstances are not recorded but in a conscious memory. A due sense



of the goodness of God, who is our only help in time of need, I hope is also cherished there. For, notwithstanding two of my ribs were broken by my fall, I was enabled to extricate my horses, cast the one over the other in a deep ravine, right up my overturned wagon and proceed on my journey. When this was done, it seemed a miracle of mercy to me. And, although the pain of my wounded side continued to increase, I soon reached the settlement, where a friendly hand took the reins and conducted me home. Here my personal troubles were merged in a still more distressing scene of affliction—the sickness and death of a dear relative. The brother of the Rev. S. Chase, had come from New Hampshire, for the recovery of his health. But the fond expectations of his mother and sister, who attended him, were not realized. It was the will of God that he should die at my house. He lingered until I was enabled to lay hands on him in holy confirmation, and give him the blessed Sacrament of the Lord's Supper. He died in the faith of Christ, in hope of a triumphant resurrection; in both of which I committed him to a peaceful grave.

The injured state of my own frame, postponed all Diocesan visits till the month of Oct.; but the by Divine Grace I was not idle in my neighborhood. Divine services had been instituted at the Robin's Nest from the first of my coming, and also extended to Mr. Benson's, on the Lower Kickapoo, ten miles down the creek, and a communion of twenty seven persons had been gathered. Assisted by the Rev. S. Chase, these parishes have been constantly supplied with the word and sacraments. In April I had confirmed six; in August three and in September three. Except on the first Sunday of every month, when the communicants, of both places, meet for the receiving of the Lord's Supper, at my dwelling, the Rev. S. Chase and myself officiated separately. The effects of this arrangement are evidently salutary, and a missionary station has been thus formed of considerable promise. In consideration of the assistance which the Rev. S. Chase had thus afforded to the Missionary cause, as well as for his services in a tour through Tazewell, Sangamon and Schuyler counties, I have appropriated the one hundred dollars given by Mr. Nathan Warren, and the twenty dollars by Christ Church, Waverly, R. I. for Missionary purposes, subject to my direction,—towards the payment of his salary.

October 8th. On Sunday I was at Rushville and preached twice; in the morning administered the eucharist to eight persons and baptized one child.

13th. In my way to Morgan county, I visited several Episcopal families, and on Friday, preached in the evening, in the church, at Jacksonville. The Rev. Mr. Batchelder, the Rector and founder of this, the first parish in Illinois, read prayers.

14th. The Standing Committee of the Diocese met and gave me testimonials, in favor of Mr. Richard Radley, who is now on the list of candidates for holy orders in this Diocese.

The Standing Committee also presented me the necessary testimonials for the ordination of two clergymen, transferred from the Rev. Bp. Kempers' jurisdiction to Illinois, which were received, approved, and the same were, at their own, and Bp. K's. request, retransferred for ordination. Their names were, the Rev. F. F. Peake, deacon; and B. F. Eaton.



15th. Sunday morning preached and administered the Holy Communion, and confirmed three. Afternoon preached and baptized one adult.

22d. Sunday,—preached, and performed morning and evening service at Peoria.

23d. Monday morning visited a sick person in Peoria, and gave the Holy Sacrament to the same, eleven other devout persons from different denominations of Christian people received the communion at the same time.

Feb. 18th, 1833. Sunday, preached and performed service at Mr. White's, on the Bluff, near Rome.

22d. I went at the request of the citizens of Knoxville to that interesting village thirty miles from my dwelling.

25th. Preached and performed divine service three times.

March 22d. I ascended the Illinois River, while the ice was still running.

25th. Sunday. Preached morning and evening at Dr. Hatche's near the Vermilion River, La Salle county.

28th. Performed service and preached at Vermilionville.

30th. Baptised two children at Mr. Edgecomb's; same day preached and read prayers in the town of Ottawa.

31st. Was treated with much civility by Dr. Howland, he sent his carriage with me to Mr. Magill's, seven miles on the way to Peru.

April 1st. Sunday. Mr. Magill conveyed me to the mouth of Little Vermilion, over which stream I crossed in a skiff, whence I walked two miles and preached and read prayers morning and evening in the interesting village of Peru. Here I experienced much kindness from the worthy Mr. Townsend.

2d, 3d. Returned home and resumed my labors.

15th. Easter. Administered the sacrament at the Robin's Nest, the weather being very inclement. I went the next Sunday, 22d, and held communion with the dear members at Mr. Benson's ten miles below.

May 1st. The Rev. Mr. Chase and his family left the Robin's Nest to open our School at Ottawa, for the present, the reason of which will appear hereafter.

23d. Went by the way of Peoria into Tazewell county, thirty miles.

24th. Read prayers and preached a sermon, and married a couple at the house of Mr. Rockwell. Same evening rode ten miles and preached and performed the evening service at the village of Washington, congregation large and attentive.

25th. Rode to Tremont and preached a Sermon, the Rev. Mr. Douglass read prayers.

27th. Sunday. Preached morning and evening; administered the sacrament of the Lord's Supper and confirmed three persons;—prayers were read by the Rev. Mr. D.

28th. Rode to my dwelling in Peoria county. Same evening was seized violently ill, but by God's merciful goodness was sufficiently restored to set off on the 31st, to attend this Convention of our beloved Church.

I have now the pleasing duty to acknowledge with grateful emotions the goodness of the Great Head of the Church in sending into this part of his spiritual vineyard the following,—I have reason to believe, truly faithful laborers,—viz: the Rev. Messrs. W. Douglass, from New Jersey; John Selwood, from Ohio; Charles Dresser, from Virginia; James Young, from Kentucky; and Benjamin Hutchins from Pennsylvania, all of whom have been canonically transferred from their Dioceses respectively, to this of Illinois. Others of a similiar character for primitive zeal with whom, during the past year I have been corresponding, I sincerely hope will “come over and help us” in the arduous work of cultivating this immense field of Illinois, now whitening unto harvest.

In answer to the prayers of others, more worthy, more faithful than myself, it is doubtless owing that the Good God has thus unexpectedly blessed us, and kept us alive. May the prayers of faith be continued, till the Holy Ghost perfect the great work he hath begun.

Mr. Douglass is fixed at Tremont, in Tazewell county; Mr. Selwood at Quincy, Adams county; Mr. Dresser at Springfield, Sangamon Co.; Mr. Young at Rushville, Schuyler Co. But who will come to supply other places equally famishing for the word and sacraments; Juliet is yet vacant; Dixon’s Ferry, Stephenson, Danville, Mount Carmel, Savannah, Beardstown, are destitute. But why do I mention these? Numberless are the places abounding with precious souls perishing for the lack of spiritual food: sheep without a shepherd, who to all human views will never find shelter or pasture, till they find them in our primitive apostolic Church; disquieted with the heresies and endless schisms, by which those who call themselves Christians are divided, they stand in a great measure aloof from all professions. They deny the name of infidel, for they say they have read their Bible’s and believe its truths; it is a compass to them to guide their course in the voyage of life. But where is the ship, the ark of Christ’s safety, in which this compass is placed, and in which, under its direction, they can enter and take their station and perform their holy duties. They have been told it is to be found in the Protestant Episcopal Church, and from what they have read of her order, discipline, and primitive ordinances they believe it. But where is she? Where are her officers to enlist the spiritual mariners, and guide their course to the haven of rest? While they are destitute of temporal wealth and notin sufficient numbers together to build Churches or support Clergymen, their condition is truly pitiable. A few years more of disusage of the ways of Zion, their moral taste will decline, and they will lose all sense of religious tie; and their children growing up in ignorance, will, without compunction, trample under foot things most sacred. None but those who have witnessed the countless numbers of such instances, can adequately commiserate the condition of the new settlements in the Far West of our country, or rightly judge of the importance of sending Missionaries to them. Instead of waiting for them to send invitations to the Clergy, accompanied with adequate assurance of a *salary*, the true ministers of Christ should seek them as the shepherd seeks his sheep when astray; and not rest till they be found and gathered into folds. If the Clergy are not able to do this from want in their own pecuniary means, or in strength to labor,

as did the Apostle, that they be not chargeable to any, the Missionary Society should do it; and, organized as it now is, to call forth the united strength and wealth of the whole Church, God and all good men expect it at their hands.

The great truth to be kept in mind, is this: In settling the Far Western country of the U. States, under a government that takes no cognizance of religious ordinances in the maintenance of ministers of the gospel, christianity is necessarily thrown back to the condition it occupied in the primitive days. Churches are to be planted before the people can give any aid in support of the clergy. For ministers, therefore, to wait till they be "called" in a temporal sense, or until they be assured of an adequate support, is the same thing as to say they will never go—not even to begin to found churches and religious seminaries. Suppose the primitive christians had acted on this principle, I need not answer that we now should have been among the heathen nations. Indeed, by following it as in past years, we have well nigh brought our country to this condition already. But, by the mercy of God, in stirring up the hearts of our people, better things are hoped. Our God is omnipotent, and with him all things are possible. The enemies of Christ and his church shall not prevail. Let christians pray; let the hearts of those that *believe* in the divine promiser, and in the atoning blood of the incarnate Saviour, be lifted up continually to him, who alone ruleth in the heavens and on the earth. Let them weep between the porch and the altar for their past sins, and say "spare us good Lord, spare thy people, and bring not thine heritage to reproach;" and he will yet arise to have mercy on Zion. He will avenge her wrongs, in shaking terribly the hearts of the covetous and in opening the eyes of such as are blind to their best interests.

In closing this address, I desire to express my hearty concurrence in the recommendation of the Committee of the Board of Missions for the regular commencement, in each and all the parishes of this diocese, of weekly offerings for the benefit of that primitive institution of our Church.

The subject in detail, I trust, will be made a part of the business of this Convention, and due order taken thereon.

That God may direct you in all your deliberations, to his glory, is the prayer of your faithful and affectionate Bishop.

PHILANDER CHASE.

On motion,

The Convention proceeded to the election of a Secretary; whereupon the Rev. S. Chase was elected.

The Bishop, in accordance with a resolution of the Convention of 1836, presented to the Convention certain documents in relation to provision for the widows and orphans of the Clergy in the diocese of Illinois, which were, on motion, referred to a Committee consisting of Rev. Messrs. Hallam, De Pui and Dresser.

The following Parochial reports were then read, and by the Bishop, ordered to be inserted in the journal:

#### TRINITY CHURCH, JACKSONVILLE.

The Rector of Trinity Church respectfully reports, that he has regularly preached twice on each Sunday during the last year, and



frequently on week days. The holy communion has been administered on the first Sunday of each month; the baptisms have been six; confirmed three; marriages two; burials three; communicants added to the church seven; communicants removed from the place eleven; present number in the church twenty; scholars in the Sunday school forty; number of volumes in the library of the Sunday school, between two and three hundred; general attendance on public worship much the same as heretofore.

J. BATCHELDER.

Jacksonville, June 1, 1838.

# ST. PAUL'S CHURCH, ALTON—REV. JAMES DE PUI, RECTOR.

During the greater part of the last year, the rector has been much hindered in the discharge of his official duties by continued sickness.

The present number of communicants is thirty; the Sunday scholars amount to about thirty. He has celebrated two marriages, and administered eleven infant baptisms.

Collections for the missionary society during the last year, thirty dollars.

# GRACE CHURCH, GALENA—REV. E. G. GEAR, MISSIONARY.

On my return from the Convention last year, I spent a Sunday at Alton, and assisted the Rev. Mr. De Pui in the performance of the service and preached. In June, I visited Stephenson, and in September, Mineral Point in Wisconsin, where I performed divine service, and preached to large and attentive congregations. The rest of my time has been confined to Galena. My labors, however, have been somewhat interrupted by ill health and the almost impassible nature of our streets during a part of the winter and spring. The congregation of Grace church, I have reason to hope, has begun to assume a more permanent character, and has considerably increased in numbers since my last report. In consequence of the embarrassed state of the money market and the derangement of business, the erection of the church, which was commenced during the last summer, was suspended; and instead of resuming it, the vestry have concluded to build a small chapel, which will answer a temporary purpose until circumstances will permit us to carry out our original plan. This chapel is to be twenty-five feet by forty, with eleven feet posts; and will contain over two hundred persons, and leave sufficient room for the reading desk, communion table, and organ. It is under contract, and will be finished and ready for consecration by the first of August. During the winter I circulated a subscription for an organ, and met with the desired success. The instrument has been purchased of Mr. Erben of the city of New York, at an expense of seven hundred dollars, and its arrival is soon expected. Such has been the inconvenience under which we have labored for the want of a suitable and decent place for divine worship, that I look forward to the completion of our chapel with feelings of the most devout gratitude to heaven.



And while on this subject, I would suggest to our infant congregations the propriety of building small and cheap places of worship, and to postpone the idea of expensive churches until the circumstances of the country will justify their erection. It would be much better to have a room built of logs than to be involved in debt for a handsome church, or not to have a place set apart from common uses for the performance of our solemn services.

During the past year only six persons have been added to the communion. One of our communicants, however, has departed this life, and several have removed, so that we do not number more than twenty at present—a large proportion of whom are females. At the time the Bishop made his visitation, six were confirmed; there would probably have been a larger number, had not sickness prevented me from attending to the subject. I have attended four funerals—one of these was at Savanna, about thirty miles distant from Galena; solemnized ten marriages; baptized one adult and seven children; and made a collection of fifteen dollars for the General Missionary Society. All of which is respectfully submitted.

#### ST. JAMES CHURCH, CHICAGO—REV. ISAAC W. HALLAM, RECTOR.

Number of communicants forty; baptisms (adults) seven; infants twenty-two; confirmations eleven; marriages ten; burials eighteen; Sunday scholars eighty-five.

On the 25th of June our church was consecrated by the Right Rev. P. Chase. A parsonage has been erected during the past year.

Feb. 11th, I preached at Juliet and administered the communion, and in the evening at Lockport,  $4\frac{1}{2}$  miles from Juliet—in both places the congregations were large. During the past year my labors have been almost exclusively confined to my own parish, where I have been enabled to gather some fruit.

#### ST. PAUL'S CHURCH, SPRINGFIELD—REV. CHARLES DRESSER, RECTOR.

Only ten days having elapsed since my arrival in this parish, I can only report the condition in which I found it. Materials have been collected for the erection of a temporary church, which is expected to be ready for use in the course of two months. The number of communicants, so far as ascertained, is fifteen; number of families attached to the church, about the same. I have administered the communion in the house of a sick man—there, for the first time, receiving that sacrament.

#### ST. JOHN'S CHURCH, QUINCY—REV. JOHN SELWOOD, MISSIONARY.

This parish was formed on Easter Day, March 26th, 1837. It remained destitute of ministerial services till the time of my connection with it, which was in October last. The members of the parish, however, had not forsaken the assembling of themselves together.

They had regularly met together every Lord's day for lay reading, in the house of one of the members of the parish. As they had no house of worship, on my coming among them, I had to preach in my "own hired house." My congregation at first amounted to some fifteen or twenty persons. Immediately on my taking charge of the parish, the vestry commenced the erection of a church, and on the 31st of last December, I had the pleasure of opening it for the worship of Almighty God. It is 24 feet by 35. The interior of it is quite neat. It cost in its erection, together with the purchase of the lot, about 1400 dollars. It does credit to the zeal and liberality of the few Episcopalians in the place; it has been erected by them without receiving any aid from abroad. The congregation which assembles in it, is steadily increasing, and the pews are all let at a rent for one year of 200 dollars. My aim has been to preach Christ and him crucified—to hold him forth to the view of my people as the only Saviour of sinners, and as being able to save to the uttermost all that come unto God by him, ever living to make intercession for them; and I have reason to believe that among the congregation there are several who are under serious concern for their eternal welfare. Since I have been connected with this diocese, I have preached in all 79 times. I have officiated regularly twice every Lord's day in Quincy, with one exception, when I preached in Columbus. During the season of Lent, we had divine service on one evening at least every week, sometimes oftener.

When I commenced my ministrations in this parish, there were twelve communicants; there have been added on certificate by removals from our church in other places, or from the established church of England, eight, and one admitted for the first time—present number twenty-one. I have officiated at the funeral of one adult, and one infant belonging to my parish.

We have commenced a Sunday school, which numbers from fifteen to twenty children and five teachers.

In Columbus, a town about 16 miles from Quincy, I have preached five times on week day evenings, in addition to officiating there on one Lord's day. No Episcopal clergyman has ever preached here except myself. Here there is a great opening for building up our church, and doing good to the souls of men. It is a fast rising town, as yet of only about two years growth. It will be connected with Quincy by a rail road. It has no minister living in it of any denomination. There are two Episcopal families residing there, and several others are also friendly to us. When I have preached there, I have had large and attentive congregations, and several persons have said that if they could have an Episcopal clergyman to labor among them, they would attend his ministrations.

**CHRIST CHURCH, TREMONT—REV. WILLIAM DOUGLAS,  
RECTOR.**

In compliance with the Bishop's request, and with divine assistance, I commenced administering to the spiritual wants of Christ Church, Tremont, in conjunction with Pekin, on the 19th day of November last. In the former place I officiate morning and evening, on Sun-

days three-fourths of the time, and in the latter the same duties are performed by me every fourth Sunday, and generally to respectable and attentive congregations. The people of Pekin enjoy the services of a Lay Reader once in four weeks, and the school room in that place, where we assemble to worship, is occupied one half of the time by Presbyterian ministrations. Having no church edifice in Tremont, our services have been held occasionally in private houses, and at other times in a school room. The congregation have engaged a large room in a building now erecting, wherein we shall in future assemble to celebrate divine worship.

Although there are many who seem strangers to our church in both the above named places, yet they express themselves pleased with the beauty, order and solemnity of our admirable Liturgy. The immediate erection of a church in the village of Tremont, would tend, it is believed, very materially to increase the congregation in that place. Efforts have been made to raise funds, and a considerable sum has been subscribed for that purpose; but owing to the very depressed state of the times, the amount cannot be furnished at present. We pray God that he be pleased speedily to put it into the power of his servants (who so earnestly desire it) to erect a suitable edifice to his honor and glory. There is a Sunday school in the village of Tremont, and though not strictly Episcopal, yet does it promise to be highly advantageous to the rising generation. It has superintendent, eight teachers, and thirty-two scholars. A bible class has recently been instituted, which, we trust, will excite general interest. Since the commencement of my services at this station, I have solemnized one marriage, and baptized three children. Three persons have been confirmed by the Bishop. Number of communicants in Christ Church, Tremont—three added—total, fifteen. In the congregation worshipping at Pekin, there are three communicants. The sum of ten dollars has been remitted to the Treasury of the Missionary Society for domestic purposes, and the Apostolic rule of systematic charity, lately recommended by the Bishop of New Jersey, has been adopted in the congregation in Christ Church, Tremont, and so far as it has been tried, has succeeded beyond the most sanguine expectations of the Missionary and Vestry.

This infant congregation labors under the pressure of parochial wants, which the adoption of the above systematic plan will tend to relieve, but is not commensurate with the magnitude of those wants.

#### CHRIST CHURCH, RUSHVILLE—REV. JAMES YOUNG, MISSIONARY.

I arrived in this long neglected part of the Lord's vineyard, and entered upon the duties of the parish under circumstances seemingly discouraging; but, really, such as lead a laborer for Christ to seek more earnestly for help from him, whose strength becomes perfect in our weakness. I have preached twice every Sabbath since my arrival to attentive and respectful congregations, the number and interest of whom seem to be decidedly increasing. Not being in Priest's orders, and not having had the privilege of the assistance of a Presbyter, we, of course, have not yet enjoyed the Holy Com-



munion. The number of communicants attached to the parish is seven. I have administered the sacrament of baptism to one adult, aged eighteen years, and two infants, the children of two families connected with the communion, and officiated at one marriage. Several of the younger people are preparing for the Apostolic rite of confirmation.

**COLLINSVILLE, EDWARDSVILLE, AND MARINE—REV. JOSEPH L. DARROW, MISSIONARY.**

I have been officiating for the last year at my station, dividing my time between Collinsville, Edwardsville, and Marine, and during a part of the year at Ridge Prairie, in which place I have thought it best to discontinue the services, so as to preach once every Sunday at Edwardsville, the other part of the day I officiate alternately at Collinsville and Marine. In the several places we have usually good congregations; but in all, suffer greatly for want of a regular house of worship. In Edwardsville we have lately been favored with the Baptist church during a part of each Lord's day. In Collinsville we have been obliged to meet in a private house. There are now at Collinsville four communicants; at Edwardsville four, and two I hope will be added when we are favored with a visit from our Bishop. In Collinsville two have given evidence of renewal, and I hope will feel prepared for confirmation whenever opportunity is offered. At Marine two of the communicants have removed—one at a distance, the other a few miles, so as to attend occasionally. Besides him there are but two. May the Lord add to the church of such as shall be saved. During the year I have been absent from the Diocese two months in performing a journey to New York, partly on business of a private nature, and partly with a hope of procuring aid towards erecting a church in Collinsville, but was induced to postpone making any appeal on account of the great money pressure.

**ALBION AND MOUNT CARMEL—REV. BENJAMIN HUTCHINS, MISSIONARY.**

Having been so short a time in your Diocese as scarcely two months, and having spent that period of time in a section of country where services of our church are comparatively new, I have but little that is interesting to report. It must be the patient and persevering labor of time to develop the real condition of our Zion in that vicinity. My sphere of labor in your Diocese is confined to the counties of Edwards and Wabash, on the Wabash river, and principally to Albion in the former, and Mount Carmel and Centerville in the latter county. I have some hopes that Missionary services in that region, as they are much needed, so they will be much blessed: And to effect so desirable an object, there is needed, besides the continuance of your truly paternal and Episcopal care, the sympathy and contributions of my fellow Presbyters and Ministers of the churches and individual christians, both in Illinois and elsewhere. Ours is truly Missionary ground. Come, says the Churchman, sensible of his spiritual necessities. Go, says the Bishop, who feels for



them and would supply their wants. And in accordance therewith, I have been to visit and officiate for them, and shall do so again and again while I can, although unprovided with Missionary assistance and contributions from the people, and almost barren of personal sources of supply. I arrived in Mount Carmel, in Wabash county, early in April this year, and on Easter day, commenced my services in Illinois, by officiating twice in Albion, Edwards county. I have also ministered on two Sundays to the Episcopalians near Centerville, and at Mount Carmel, in Wabash county, and baptized five of their children. The administration of the communion I expect will take place so soon as I can prepare them for it, and so will it be with the organization of the people into parishes. To have accomplished these last two matters during the short time I have been in the Diocese, has not appeared expedient, either to me or to the people themselves; but rather would have been regarded, under the circumstances of the case, as a hurried measure. My own and family's residence, is in Vincennes, Indiana, where I also perform duty a portion of the time. I mention this circumstance as an additional excuse for the meagreness of my report of services rendered in Illinois. But as I devote about two-thirds of my time on Sundays to Albion and Mount Carmel, I have applied for and obtained letters dismissory to Illinois, and humbly and fervently trust that neither now nor hereafter, shall I be found wanting in fidelity of services where my canonical residence may be. I believe it to be my duty to state further, that I have been spoken to, both near Mount Carmel and at Albion, on the subject of their obtaining Missionary assistance. And if you have not been written to before now on their part, for this object, it has been mainly because they were not fully aware of the proper course to take in order to obtain so needful a supply. Let me then, Rt. Rev. and dear sir, represent them and their wants, and petition you, and through you, the Domestic Committee of Missions of our Church; to grant them the assistance they so much want. It is a favorable moment to establish the church at Albion, since the place is so destitute of all religious services, and likewise of places of worship and ministers. The ground can now be pre-occupied: we have no conviction, or prejudice to encounter and overcome, that the proper time has gone by. Both in Albion and near Mount Carmel, I have organized Sunday schools, which I have supplied with books of instruction, and with small libraries—these meet every Sunday.

#### REV. SAMUEL CHASE, MISSIONARY. OFFICIATING AT OTTAWA, REPORTS :

That in addition to the duties which he has rendered in the incipient stages of the Episcopal College, he has performed the following Missionary labors: During my residence at Robin's Nest, I frequently assisted the Bishop in reading prayers, and occasionally preached in the absence of the Bishop in the course of his Episcopal visitations, or when officiating in the vicinity. I regularly celebrated services and preached at Robin's Nest.

In November, at request of the Bishop, I visited and performed divine service several times in the then vacant parishes of Tremont, Spring-

field and Rushville. I also preached once for the Rev. Mr. Batchelder at Jacksonville. During the winter I regularly celebrated the services, and preached each alternate Sunday in South Kickapoo parish, to a few families devotedly attached to the Episcopal church.

In April last, I removed to Ottawa, and have since regularly preached and performed morning and evening services to large and respectable congregations. The facility with which the services of the church have here been introduced, to a congregation comparatively strangers to her formalaries, and the marked manner in which the people have expressed their approbation of them as appropriate mediums of prayer and praise, afford much encouragement to the officiating clergyman, and call for humble and heart-felt gratitude to the Great Head of the Church. I have preached 41 times, baptized 3 infants, and celebrated 2 marriages.

On motion of Rev. Mr. Gear, Francis C. Moore, of Quincy, was invited to an honorary seat in convention.

On motion, the Committee on Rules of Order, Constitution and Canons, appointed at the recent convention, reported: which report was, on motion, laid upon the table, and convention adjourned for public worship.

MONDAY AFTERNOON,  $\frac{1}{2}$  PAST 2 O'CLOCK.

The convention met according to adjournment. Present—the same as in the morning.

The Bishop made known the request of Rev. Mr. Hutchins, that he be excused from attendance the remainder of the session.

On motion, the request was granted.

On motion, the question was reconsidered, and Rev. Mr. Batchelder was appointed to confer with Rev. Mr. Hutchins, and to ascertain whether the reasons upon which he predicated his request of absence were indispensable.

On motion, the report of the Committee on Rules of Order, Constitution and Canons, was called up. (*The report, as finally amended and accepted, will be found in the Appendix.*)

On motion, the Rules of Order were read and adopted, *en masse*, for the government of this House.

On motion, leave of absence was granted to Rev. Mr. Hutchins in consequence of the report of Rev. Mr. Batchelder stating that his reasons were urgent.

On motion, resolved, That the convention proceed to the consideration of the Constitution, Article by Article.

On motion, Articles 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th and 9th, were severally approved.

On motion, the Constitution, as a whole, was approved.

On motion, resolved, That the convention proceed to the consideration of the Canons, Canon by Canon.

On motion, Canons 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th and 16th, were, with some amendments, severally approved.

The following resolution was then moved and seconded:

*Resolved*, That the former Constitution and Canons be repealed,

and those now reported and accepted as amended, be adopted as the Constitution and Canons of this Diocese.

On motion, resolved, That this convention now adjourn to meet tomorrow at 8 o'clock.

TUESDAY, 8 O'CLOCK, A. M.

The convention met pursuant to adjournment.

The Right Reverend Bishop read prayers.

Present, on calling the roll, all the members of the convention, with the exception of J. W. C. Coffin and E. T. Miller. J. W. C. Coffin was excused in consequence of severe illness.

On motion, resolved, That the mover of the resolution touching the repeal of former constitution and canons, and adopting those now reported, have leave to withdraw the same.

On motion, resolved, That the Committee on Rules of Order, Constitution and Canons, have leave to report an additional canon, to be known as canon 16th, and canon now known as 16th become 17th.

On motion, said canon was approved.

On motion, the blank in canon 16th, was filled with ten dollars.

On motion, resolved, That canon 16th be amended by inserting the words "and forward by their deputies to," "parishes," "contribute."

On motion, the following resolution was offered :

*Resolved*, That the convention reconsider the fourth article of the constitution ; which motion was carried in the affirmative.

On motion, the following resolution was offered :

*Resolved*, That the fourth article of the constitution be amended by inserting the words "who shall be communicants," after the words "Lay members."

On motion, the following resolution was offered :

*Resolved*, That the proposed amendment be amended, by adding to it the words "if suitable persons can be had ;" which motion was lost.

The question recurring to the simple amendment; it was carried in the affirmative.

The question then recurring upon the adoption of the fourth article of the constitution as amended, it was decided in the affirmative.

On motion, the following resolution was offered :

*Resolved*, That the convention reconsider the sixth article of the constitution ; which resolution was carried in the affirmative.

On motion, resolved, That the sixth article of the constitution be amended by striking out the words shall "preside in," and inserting in their stead "is ex officio president of."

On motion, resolved, That the sixth article of the constitution, as amended, be approved.

On motion, resolved, That this convention approve of the constitution reported to this convention by the committee on the same, as now amended.

On motion, resolved, That the former canons be, and are hereby repealed, and that the canons recommended and approved of, be adopted as the canons of this Diocese.

The committee, to whom were referred the documents, presented



to the convention by the Bishop, relative to a provision for clergymen's widows and orphans, made the following report :

The committee, on the subject of a provision for clergymen's widows and orphans in this Diocese, recommend the appointment of a committee consisting of three Presbyters and three Laymen, by the Bishop, with directions to prepare a constitution, and report the same at the next annual convention, and that the documents submitted to this convention by the Bishop, be handed over to them for that purpose.

J. H. HALLAM.

Which report was accepted, and Rev. Messrs. Hallam, De Pui and Dresser, and Messrs. J. H. Kenzie, T. Houghan and F. C. Moore, were appointed a committee, with instructions to report a constitution at the next annual convention.

On motion, the standing committee reported as follows :

The standing committee respectfully report to the convention, that on the 7th June, 1837, they signed the customary testimonials to the Bishop of this Diocese in favor of the admission of Mr. B. F. Eaton of Illinois, to the Holy order of Deacons. On the 14th October, they gave the usual testimonial to the Bishop of this Diocese in favor of the admission of Rev. F. F. Peake, of Missouri, Deacon to the Holy order of Priests. At the same time they signed the usual testimonial in favor of the admission of Mr. Richard Rodley, jr., as a candidate for Holy orders in this Diocese.

On the 2d of June, 1838, they signed the usual testimonial in favor of the admission of the Rev. Samuel Chase. The Rev. James Young and the Rev. John Selwood, Deacons of this Diocese to the Holy order of Priests.

On the 5th June, they signed the usual testimonials in favor of the admission of Mr. Owen Lovejoy to the Holy order of Deacons. At the same time they signed the usual testimonial in favor of the admission of Rev. Joseph L. Darrow, Deacon to the Holy order of Priests. At the same time they signed the requisite testimonial in favor of the reception of Mr. Jared Irvine, as a candidate for Holy orders in this Diocese.

J. BATCHELDER, *President*.

D. ROCKWELL, *Secretary*.

Which report was, on motion, accepted.

On motion, the convention proceeded to the election of Clerical and Lay Deputies to the General Convention. Whereupon, were elected Rev. Messrs. Gear, Hallam, De Pui and Chase; Messrs. Kinzie, Houghan, Gillette and Moore.

On motion, the convention proceeded to the election of a Standing Committee. Whereupon, were elected Rev. Messrs. Dresser and Young; Messrs. Houghan and Gillette.

On motion, resolved, That the convention proceed to the election of a Treasurer, and that the election by ballot be dispensed with. Whereupon, Samuel R. Treat was unanimously elected.

On motion, resolved, as the sense of this convention, and in accordance with a resolution of the House of Bishops, That it is highly inconsistent with the Christian character, and prejudicial to the interests of the church, for communicants in the same to frequent or



attend public balls, theatrical exhibitions, horse-racing, and other similar amusements.

The following declaration is entered upon the Journals by order of the Bishop, in accordance with the third section of canon 33, 1832, of the General Convention: That the connexion between the Rev. Mr. Batchelder and Trinity Church, Jacksonville, is regularly and canonically dissolved.

On motion, resolved, That the next annual convention meet at Chicago on the first Monday in June, 1839.

*Resolved*, That the convention, under a sense of christian sympathy for the indisposition of the member of this body from Chicago, J. W. C. Coffin, she respectfully request the Bishop, in closing the convention, to read the prayer to Almighty God for his speedy recovery.

On motion, resolved, That the Secretary of the convention be instructed to cause 250 copies of the Journal to be printed, and that the parishes in union with the convention, be each assessed five dollars to defray the expense, and that the Secretary transmit ten copies to each of the organized parishes in the Diocese, and to the several periodicals of our church; and that ten copies be kept by him subject to the order of the convention next ensuing.

After some appropriate collects and the Benediction by the Bishop, the convention adjourned.

PHILANDER CHASE,  
Bishop of Illinois.

SAMUEL CHASE, Secretary of Convention.

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## APPENDIX.

The Committee to whom were referred the Rules of Order, Constitution and Canons, would recommend a repeal of the rules of order, constitution and canons passed at the primary convention of this Diocese, and to adopt in their stead those herewith presented, with the acknowledgment that the rules of order are taken from the Diocese of Virginia, and that the constitution and canons are mainly taken from the Diocese of New York, modified and altered to suit our peculiar circumstances, together with the canons recommended at the last General Convention, to be adopted by the respective Dioceses upon the trial of Clergymen and Bishops. The committee would further recommend the adoption of a form of organization of churches, a copy of which is herewith furnished, as they deem it desirable that there should be uniformity in this respect.

EZEKIEL G. GEAR,  
JAMES DE PUI,  
SAMUEL CHASE,  
FRANCIS C. MOORE.

## RULES OF ORDER

### FOR THE CONVENTION OF THE DIOCESE OF ILLINOIS.

1. The business of every day shall be introduced with prayer.
2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up except to address the chair.
3. No member shall absent himself from the service of the house unless he have leave, or be unable to attend.
4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
5. No member shall speak more than twice in the same debate, without leave of the house.
6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two-thirds of the house.
7. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.
8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.
9. No motion shall be considered as before the house unless it be seconded, and, when required, reduced to writing.
10. When any question is before the house, it shall be determined upon before any new subject is introduced, except the question of adjournment.
11. The question on a motion of adjournment, shall be taken before any other, and without debate.
12. When the house is about to rise, every member shall keep his seat until the President shall leave the chair.
13. None of the Rules of Order shall be suspended without the concurrence of two-thirds of the members present.

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## CONSTITUTION

### OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF ILLINOIS.

#### ART. I.

The church in the Diocese of Illinois, accedes to the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and recognizes the authority of the General Convention of the same.

#### ART. II.

There shall be a Convention of the Protestant Episcopal Church in this State, on the first Monday in June in each year, in such place as the previous Convention shall determine.

#### ART. III.

The Bishop shall have power to call Special Conventions when he may judge it conducive to the good of the Church, or when applied

to for that purpose by the Standing Committee; and in case of a vacancy in the Episcopal chair, the Standing Committee shall have power to call special conventions.

#### ART. IV.

The convention shall be composed of the officiating ministers, being regularly admitted and settled in some church within this State, which is in union with this convention; and of Lay members, who shall be communicants, consisting of one or more delegates from each church, to be chosen by the Vestry or congregation, and clergymen employed as missionaries under the direction of the convention or the Bishop of the Diocese, or under the direction of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, and clergymen engaged as Professors or Instructors of youth in any College, Academy, or General Seminary of learning, duly incorporated, and likewise clergymen residing in the Diocese, disabled by age or infirmities from performing the stated functions of the clerical office, may be members of the convention.

#### ART. V.

Every convention shall be opened with the celebration of divine service, and the administration of the Holy communion and a sermon, and the preacher shall be appointed by the Bishop, unless the Bishop shall himself preach or deliver a charge.

#### ART. VI.

The Bishop is *ex officio* President of the convention; but in case of a vacancy, or necessary absence, the members shall elect a President from among the clergy.

#### ART. VII.

A Secretary shall be chosen upon the assembling of the annual convention, from among the members thereof, who shall remain in office until the meeting of the next convention. His duty shall be to take Minutes of their proceedings, to preserve their journals and to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the convention which may be in his possession. It shall also be his duty to give due notice to each Minister and Vestry of the time and place appointed for the meeting of the succeeding convention.

#### ART. VIII.

In all matters which shall come before the convention, the clergy and laity shall deliberate in one body, and in voting the clergy shall vote by individuals, and the laity by congregations; and when more than one church or chapel shall be united under one Vestry, the delegate or delegates of such Vestry shall be entitled to a vote for each church or chapel; and a majority of votes of the two orders jointly, shall be decisive. But if, in any case, it be required by three votes, then the two orders shall vote separately, in the manner aforesaid; and a concurrence of a majority of each order shall be necessary to constitute a decision. In the case of electing a Bishop,



the two orders shall always vote separately, agreeably to the mode last prescribed.

#### ART. IX.

The mode of altering this constitution, shall be as follows: A proposition for an amendment, shall be introduced in writing and considered in the convention, and if approved of, in the next ensuing convention, by a majority of the two orders voting thereon separately, the change shall take place, and the constitution so altered shall be valid and obligatory.

### CANONS OF THE DIOCESE OF ILLINOIS.

#### CANON I.

##### *Of a List to be made of the Ministers in the Diocese.*

SECTION 1. Within one week before the meeting of every convention of this Diocese, the Bishop shall prepare or cause to be prepared, a list of all the ministers of the Protestant Episcopal Church, canonically resident in this Diocese, annexing the names of their respective cures or parishes, or stations, as missionaries, or of the colleges, academies, or general seminaries of learning, duly incorporated, in which they are engaged, or in regard to those who are not engaged in parishes, missions, or institutions of learning as above, their place of residence only; but no clergyman, while suspended from the ministry, shall have a place on the said list; and such list shall be before the convention on the first day of meeting, and be prefixed to the journal.

SECTION 2. The right of any clergyman of this Diocese to a seat in the convention, shall, if disputed, be determined according to the provisions of the fourth article of the constitution, by the convention itself, whether his name be inserted in the list aforesaid or omitted.

#### CANON II.

##### *Of the Members of the Convention.*

SECTION 1. Whereas, by the fourth article of the constitution of the church of Illinois, officiating ministers being regularly admitted and settled in some church within this State, which is in union with this convention, are entitled to seats in convention. Doubts may arise as to what constitutes regular admission and settlement pursuant to the constitution; it is hereby declared, that in all such cases hereafter arising upon a contested right to a seat in the convention, the evidence of *regular admission* shall consist in proof, satisfactory to the convention, of a compliance with the IV. Canon of the General Convention of 1835, and the evidence of settlement shall consist in proof satisfactory to the convention of a compliance with the first, second, and third sections of the XXX. Canon of the General Convention.

SECTION 2. And whereas, by the same article of the constitution, clergymen employed, as missionaries under the direction of the convention or Bishop of the Diocese, or under the direction of the Domestic and Foreign Missionary Society of the Protestant Episcopal

Church in the United States, are also entitled to seats. It is further declared, that in all cases of a contested right to a seat, evidence of such employment as a missionary shall consist in a certificate of the Bishop, or in case of a vacancy of the Episcopate, in the certificate of the Standing Committee.

SECTION 3. And whereas, clergymen engaged as professors or instructors of youth, in any college, academy or general seminary of learning duly incorporated, are entitled to be members of the convention. It is further declared, that in all cases hereafter, where the seat of such a clergyman shall be contested, the evidence of his connexion with a seminary of learning, duly incorporated, shall consist in the certificate of the President, Clerk, or any two professors of such incorporation that he is so employed.

SECTION 4. And whereas, clergymen residing in this Diocese, disabled by age or infirmities, from performing the stated functions of the clerical office, are entitled to be members of the convention. It is further declared, that in all cases hereafter, where the seat of such a clergyman shall be contested, the evidence of his disability shall consist in a certificate of the Bishop, or in case of a vacancy of the Episcopate, in a certificate of the Standing Committee.

SECTION 5. The appointment of a Lay Deputy to the convention of this Diocese, shall be certified in writing by the Rector or Minister of a parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church; and no other certificate of the appointment of any Lay Deputy or Deputies to the convention of this Diocese, shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the convention unless he be entitled to a vote for Wardens and Vestrymen of the church which he is appointed to represent.

SECTION 6. The presence of at least five clergymen entitled to vote in the convention, and of Delegates from at least three congregations, shall be necessary to the transaction of business, except that a smaller number may adjourn from day to day.

### CANON III.

#### *Of the Call of a Convention.*

Unless it be otherwise directed by the convention, the mode of giving notice of the meeting of any convention, shall be by an advertisement of the time and place of such meeting, signed by the Secretary, and published in three of the public papers of the State of Illinois. Whenever, under the provisions of the constitution, a special convention is called for any particular purpose, it shall be the duty of the Secretary, in the notice thereof, to specify such purpose.

### CANON IV.

#### *Of the Admission of a Church into Union with the Protestant Episcopal Church in this Diocese.*

SECTION 1. To entitle a Church, hereafter, to admission into Union with the Protestant Episcopal Church in this Diocese, it shall be required that the Vestry submit to the convention, or to a committee appointed by its authority, the certificate of organization, signed by one of the Wardens or the Clerk of the Vestry.

SECTION 2. Every organized Church, applying for admission into Union with the convention of this Diocese, shall also produce to the convention a certificate of the Bishop, or in case of his absence, or of a vacancy in the Episcopate, of the major part of the Standing Committee that he or they approve of the organization of such church.

CANON V.  
*Of Vestries.*

On Easter Monday, or some other day in each year, the parishioners of each church shall elect a Vestry, to consist of a senior and junior Warden, and from three to seven Vestrymen, who shall be baptized persons, if such suitable for the office can be had, who may fill vacancies occurring in their own body. In the absence of the Rector, one of the Wardens shall preside in Vestry meetings. The Vestry shall elect a Clerk, whose duty shall be to take Minutes of their proceedings, to preserve their journals and records, to attest the public acts of the Vestry, and to perform such other duties as shall be legally assigned him. He shall deliver into the hands of his successor all books and papers relative to the concerns of the church which may be in his possession.

The duties of the Vestry shall be to take charge of the property of the church, to attend to and regulate all its temporal concerns, to make arrangements for the support of the Rector, and to supply his place in case of a vacancy. They shall continue in office until their successors be chosen.

CANON VI.  
*Of the Secretary of the Convention.*

SECTION 1. In addition to the constitutional provisions concerning the Secretary, it is hereby declared, that this officer shall be chosen by ballot, after *viva voce* nominations of the candidates, and shall continue in office until a new election is made.

SECTION 2. He shall transmit annually to each of the Bishops of the Protestant Episcopal Church of the United States, and to the Secretary of the last House of Clerical and Lay Deputies in the General Convention, and to the Secretaries of every Diocesan Convention a copy of the journal of the Convention, and shall request the last to send copies of their respective journals in exchange.

SECTION 3. He shall also transmit to every General Convention, in addition to the documents mentioned in the third section of Canon VII. 1835, of the General Convention a certificate, to be signed by himself, of the amount of funds paid, or secured to be paid, (distinguishing them,) to the General Theological Seminary, together with the nomination of Trustees of the Seminary; and also, a like certificate of the appointment of Clerical and Lay Deputies.

SECTION 4. Any expense incurred by a compliance with the third section of this Canon, shall be paid out of the Diocesan Fund.

SECTION 5. Whenever there shall be a vacancy in the office of Secretary of the Convention, the duties thereof shall devolve upon the assistant Secretary, if there be one; if not, upon the Secretary of the Standing Committee.



## CANON VII.

*Of the Treasurer of the Convention.*

SECTION 1. At every stated convention there shall be chosen, by ballot, a Treasurer of the convention, who shall remain in office until the next stated convention, and until a successor is appointed. It shall be his duty to receive and disburse all monies collected under the authority of the convention, and of which the collection and distribution shall not be otherwise regulated.

SECTION 2. His accounts shall be rendered annually to the convention, and shall be examined by a committee acting under its authority.

SECTION 3. In case of a vacancy in the office of Treasurer, it shall be supplied by an appointment to be made by the Standing Committee, and the person so appointed, shall continue to act until an appointment is made by the convention.

## CANON VIII.

*Of Parish Registers and Parochial Reports.*

Whereas, by the XXIX. Canon, 1835, of the General Convention, it is made the duty of each clergyman of this church, to keep a Register of Baptisms, Confirmations, Communicants, Marriages and Funerals within his cure, agreeably to such rules as may be provided by the convention of the Diocese where his cure lies. It is hereby ordered that—

SECTION 1. The record shall specify the name and time of the birth of the child baptized, with the names of the parents and sponsors, the name of the adult baptized, the names of the parties married, the names of the persons buried, and also the time where each rite was performed. These registers shall be kept by the ministers, in a book to be provided for that purpose, belonging to the Vestry of each church, which book shall be the Parish Register, and shall be preserved by the Vestry as part of the records of the church.

The list of communicants shall embrace all within his cure, as nearly as can be ascertainrd; and he shall also keep a list of the families and and adult persons in his cure, as far as practicable, and also an accurate list of the persons confirmed from time to time by the Bishop.

SECTION 2. And whereas, by Canon VII. 1835, of the General Convention, every minister of this church shall present, or cause to be delivered, on or before the first day of every annual convention, to the Bishop of the Diocese, or when there is no Bishop, to the President of the convention, a statement of the number of Baptisms, Confirmations and Funerals, and of the number of Communicants in his his parish or church, and of all other matters that may throw light on the state of the same, It is hereby further ordered, that in reporting the number of communicants, he shall distinguish the additions, removals, and deaths since the last report.

SECTION 3. In every case where a parish is destitute of a minister, the Register contemplated by this Canon, shall be kept by some person appointed by the Vestry for that purpose; and the annual Parochial report shall be presented or forwarded to the Bishop by the Wardens of the parish.

## CANON IX.

*Of Preparing a Report on the State of the Church.*

SECTION 1. Whereas, by the 5th section of the LI. Canon of the General Convention of 1832, it is recommended that the ecclesiastical authority of the church in every Diocese, prepare a condensed report, and a tabular view of the state of the church in their Diocese previously to the meeting of every General Convention, for the purpose of aiding the Committee on the State of the Church appointed by the House of Clerical and Lay Deputies in drafting their report; therefore, a committee of the convention of this Diocese shall be appointed at the stated meeting of same, next before every stated meeting of the General Convention, to assist the Bishop in preparing a report of the state of the church in this Diocese, and a list of the clergy, to be presented to the General Convention.

## CANON X.

*Of Deputies to the General Convention.*

SECTION 1. The convention shall, at each regular annual meeting, elect by the concurrent ballot of the Clerical and Lay members, four Clergymen and four Laymen, who shall be communicants, to act as Deputies from this Diocese to the General Convention.

SECTION 2. The Deputies appointed to the General Convention, as provided for in the 1st section of this Canon, shall hold their office until the next Diocesan Convention, and until others are chosen in their places.

## CANON XI.

*Of the Standing Committee.*

Whereas, by Canon IV. of the General Convention of 1832, it is required that there shall be standing committee. to be appointed by Convention in each Diocese, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses; therefore, in addition to the Canons of the General Convention, touching Standing Committees, it is hereby declared that the Standing Committee in the Diocese of Illinois, shall be constituted in the manner, and perform the duties, hereafter prescribed.

SECTION 1. At every stated convention an election of a Standing Committee shall be made, which committee shall consist of three of the Clergy and three of the Laity, who shall be communicants, to be chosen by ballot, and by the concurrent vote of the members of each order. Vacancies in said committee occurring by death or otherwise, shall be supplied by the concurrent vote of the Clerical and Lay members of the committee.

SECTION 2. In case of a vacancy in the Episcopate, the powers and duties to be performed by the Bishop in matters of discipline, shall be performed by the Standing Committee, except in those cases where such powers and duties are or may be specially delegated to or enjoined upon the clerical members of said committee, in which cases, such powers and duties shall be exercised by said clerical members alone; provided, that no sentence shall be pronounced upon a clergyman but by a Bishop.

SECTION 3. The record of all proceedings upon a presentment of

a clergyman, shall be preserved by the Standing Committee, and for that purpose shall, after a final decision, be delivered to their Secretary.

SECTION 4. Should a stated convention, from any cause, not be held at the appointed time, or if such convention should be held, but no election be made pursuant to section 1, of this Canon, then the last Standing Committee elected, shall continue to perform the duties of the office until a new election takes place.

## CANON XII.

### *Of Vacant Parishes.*

SECTION 1. Whenever a parish becomes vacant, it shall be the duty of the Vestry to give immediate notice thereof to the Bishop.

SECTION 2. The Bishop shall appoint those of the clergy in the Diocese who can, with most convenience, discharge the duty, to supply such vacant parishes as have been reported to him, at such times as may be deemed convenient and proper. And at any convention, the clergy so appointed, shall be called on for an account of the fulfilment of the duty, and to make a full report concerning the state of the parishes which they have visited. It shall be the duty of such vacant parishes thus supplied to defray all of the expenses incident to such occasional services.

## CANON XIII.

### *Concerning Elections.*

Elections by ballot, when required by the Canons, may be dispensed with by a unanimous vote of the convention, and when an election is by ballot, a majority of the votes in each order shall be necessary to a valid election.

## CANON XIV.

### *The Trial of Clergymen.*

SECTION 1. In all cases of presentment contemplated by the Constitution and Canons of the General Convention, a copy of the charge or charges, and specifications, together with a citation to appear, and answer shall be served upon the party accused, in the manner hereinafter provided, with all convenient speed.

SECTION 2. The regular place of trial, and the office for the records of all ecclesiastical proceedings, shall be the house of the Bishop. But if there be no Bishop, the Standing Committee shall appoint the place for these purposes; and the Bishop, by and with the concurrence of his council of advice, may appoint any place within the Diocese for the trial, if there be any special reasons moving him thereto.

SECTION 3. All testimony adduced upon the trial, shall be in writing, taken on due notice to the parties either by a commissary appointed for that purpose by the ecclesiastical authority, or in the manner of commissions or depositions in civil cases. But this provision shall not prevent the appearance of the witnesses and the hearing of their testimony on the trial, whenever it shall be preferred by either party.

SECTION 4. Advocates or proctors shall be allowed, on both sides,



at the pleasure of the parties, provided they are clergymen canonically resident in the Diocese, or Laymen who have been communicants of some parish of the same at least two years before the trial.

SECTION 5. The Bishop shall preside upon the trial as Judge, and not less than three or more than six Presbyters, shall be assessors with him, the names of which Presbyters shall be selected by the accused out of a list of twelve, who shall be unconnected with said party by relationship or marriage, and can declare that they have not expressed an opinion as to his guilt or innocence. But if there be not so many Presbyters in the Diocese, then the Standing Committee shall fill up said list with the names of all the Presbyters, and if the accused shall neglect or refuse to make his selection, the Standing Committee shall select for him. On the verdict of the majority of these assessors, the Bishop may rest his judgment in the case, or may, if he think proper, order a new trial, and the sentence which he pronounces shall be delivered and recorded before the rising of the court: Provided, always, nevertheless, that if the Bishop be related to the accused, or if he be a party concerned, he may, with the advice and consent of the Standing Committee, request some neighboring Bishop to preside upon the trial, and if the Diocese be vacant the Standing Committee shall request the services of such Bishop as they may find most convenient.

SECTION 6. All citations and notices in any ecclesiastical proceedings, whether to parties or witnesses, may be served either personally or by leaving a copy thereof at their residences respectively, the time between the day of service and the day of appearance being not less than twenty days over and above the ordinary time required to travel to the place of appearance, and in case there is reason to believe that a minister against whom any ecclesiastical proceeding has been instituted has departed from the United States, or that the place of his sojourn cannot be conveniently ascertained, then it shall be sufficient to have a copy of the citation published three times in some newspaper printed at the seat of government of the State in which he has last resided, and also three times in some newspaper printed at the seat of government of the State in which he is cited to appear, at least six months before the day of appearance.

## CANON XV.

### *On the Presentment of Bishops.*

SECTION 1. A Bishop may be presented to the House of Bishops for any alleged misconduct, by the Convention of his Diocese; the vote of two-thirds of each order, Lay and Clerical, being necessary for the same; and he may also be presented to the House of Bishops by any three of the Episcopal order; in both of which cases the vote of said House shall regulate the time, place and mode of trial.

SECTION 2. In all cases of presentment whether of Bishops or other Ministers, where the party accused shall neglect or refuse to appear, sentence of suspension shall be declared for contumacy; which sentence shall continue in force until the party consents to a regular trial.

## CANON XVI.

*Of Contributions from the Parishes.*

It shall be the duty of every parish to contribute and forward by their deputies, to each annual convention, the sum of ten dollars, or such sum as the parish may be able to contribute, to defray the contingent expenses of the Diocese.

## CANON XVII.

*Concerning Alterations in the Canons and Additions thereto.*

No proposed alteration of, or addition to, the Canons shall hereafter be considered by the Convention, unless at least one day's previous notice be given thereof in open convention; nor unless by unanimous consent, until such alteration or addition shall have been referred to, and reported upon by a committee of at least two Presbyters and two Laymen. Nor shall such alteration or addition be adopted during the same Convention, if two-thirds of the votes of both orders shall not concur therein; but in such case the same (unless negatived by a majority of the members present) shall lie over for consideration until the next annual meeting of the convention.

ERATA.—The following list of Erata is inserted by request, with the apology that the Secretary was prevented by severe indisposition from reading the proof sheet.

Journal of 1836, page 6, line 13, after Illinois, put a period, and begin the next sentence with a capital letter.  
“ “ “ page 6, line 17, after county put a comma.  
“ “ “ “ 7, “ 17, — meeting after congregation.  
“ “ “ “ “ “ 32, for a short, read such a.  
“ “ “ “ “ “ last line after Marine put a comma.  
“ “ “ “ 8, “ 37, after blessed, insert them.  
“ “ “ “ 9, “ 26, for present, read fervent.





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## NOTICE.

THE next annual Convention will be held at Chicago, on the first Monday in June, 1839. The religious solemnities, preparatory to business, will be celebrated on Sunday, the day previous, according to a resolution of the Convention of 1836 recommending the same.

SAMUEL CHASE, Secretary of Convention.

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The Secretary, in compliance with saction 2d, Canon VI., would respectfully request the Secretaries of the various Diocesan Conventions to forward copies of their respective Journals, addressed to the Secretary, Ottawa, La Salle county, Illinois.

S. C. Sec. of Con.

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